

The Brethren Evangelist,
THE BRETHREN CHURCH PAPER,
Ashland, Ohio.

The Church and Field.

Bro. Samuel Grubb and daughter, of North Liberty, Ohio, visited Ashland Brethren last week.

Bro. A. A. Cober left for his field of labor in Perry Co., Ohio, last Monday. May Heaven's assistance be with him.

Bro. Mason, of Farmersville, Ohio, gave the office a call on his way to the S. S. Convention. He looked as familiar as ever in the EVANGELIST office.

Brother and sister D. R. Wampler, of Farmersville, visited Ashland last week on their way to the Convention. Sister Wampler is visiting in in Ashland this week.

Elder P. J. Brown has again set his face eastward. He left immediately after the Convention for Rosedale, Pa., to hold a protracted meeting at that place. There seems to be a strange natural attraction between the Brethren in Pa. and brother Brown.

The Church at Johnstown, Pa., is in a prospering condition. Bro. Repogle, with such zealous associates as brother Keim and others are fully alive to the work of the master. They have a flourishing Sunday-school in the Brethren church, and are also taking a prominent part in a mission Sunday-school in another part of the city.

We met a young man in Mexico, Pa., who lived in New York city for the last few years, and though an attentive reader of the *Gospel Messenger*, he knew nothing of a division in the church until he came to the annual meeting of his church this year. We certainly think that some of its readers would love light rather than darkness.

HAGERSTOWN, Md.—Our love feast was held on the 21st, and was enjoyed by all, as far as I know. We received six members by relation, thus increasing our numbers. By this, you know our church is alive to the work, which is opening up in several directions. My own health is better; indeed I feel better than I have for some time. Dr. Farney and Son, of Hagerstown, have certainly done me good.

Give me and our work your prayers, that greater success may attend our efforts.

JOHN DUKE McFADEN.

BEAR CREEK, OHIO.—Our singing class still meets for practice once a week.

Last Saturday the 23d inst., I preached the funeral for Mr. James W. Wallace, whose age was forty-five years and fourteen days; he had been afflicted with fits for thirty years, but is now relieved by death; his remains were interred in the grave-yard at Bear Creek church.

The next day, Sunday, I filled my regular appointment at Bear Creek, and at the close of the services two young men came forward, wishing to unite with the church. We all went to the stream near by and I baptized them according to the command of Christ. J. A. RIDENOUR.

Ellerton, Ohio.

LAPAZ, IND., May 25.—We were very much surprised on last Saturday, by brother J. H. Swihart dropping in at this place. We announced meeting for the same evening. The time was so short that the congregation was not large but he preached the Word with power. Also had meeting on Lord's day morning and evening. We think there were some lasting impressions made, which will be as bread cast upon the waters which will return not many days hence. O how we wish he could have staid still longer. may the Lord bless his labors wherever he may go, and may he be instrumental in the hands of God in bringing souls to Christ. Z. E. ABBOTT.

AUBURN, ILL., May 23.—Bro. Swihart was again with us on the 16th, and gave us two meetings. Bro. I. M. Gibson filled the Sunday evening appointment. Bro. Swihart's appointments with us are monthly, but owing to the distance he lives from us, it makes it very inconvenient for him to come to us. Our little church is still increasing; five were united by baptism last Sunday. In the care of brother Swihart our church has prospered, and we shall be sorry when he no longer will be with us. Our Sunday school, too, is in good working condition, we have eight classes and a good interest. Bro. I. M. Gibson has lately moved near here and we hope that he will be a good worker both in Church and Sunday school, and that we with him may be the means of doing much for our Master in that way. C. M. POLEY.

PLAINFIELD, DAK., May 25.—I promised to write to some of the brethren and sisters in the Homer and Fair Haven Churches. In the latter I have held my membership for a number of years. I left home in West Salem, on May the 11th, and arrived at Yorktown, the 13th, where my daughter met me rejoiced to see me. The Spring is more forward here than in Ohio. I have not seen anything yet that would entice me to stay here. The country looks very nice, but in my estimation, there are two faults; namely, scarcity of wood and water. By digging very deep, water can be obtained, but people here are all poor, so they cannot dig.

I wish some of the brethren and sisters of our old home would write for the paper or to me individually.

ROSANNA GAULT.

MOUNT OLIVE, VA., May 18.—I united with the Brethren church yesterday,—being a German Baptist previous to this—it was our regular day for preaching here, but brother E. B. Shaver was with us and preached an enjoyable sermon. He has been with us twice lately; the other was at our communion, which was held April 18th.

We have a union Sunday-school at this place, and a real nice one, too. I thought brethren Bashor and Swihart, who were with us in the past, would like to hear from us occasionally, and as we love to hear from other churches we must practice the golden rule.

I know the members of both branches, wonder why I left the German Baptist church. I take

this opportunity to tell them. About one year ago brother Bashor came through this country preaching. And my husband, who was a non-professor, united with the Brethren. We mutually agreed to go together to both churches, which we could have done with the best of feeling had I not been interfered with until I lost all my hope for the German Baptist church. There are many things connected with it that I cannot conscientiously do. One of them is to examine other people before I can commune with them, or even associate with them. I often wonder why the plainest passage of Scripture is least recognized. Here are two: "Let a man examine himself; A woman's hair is given to her for a covering."

This is a copy of a letter I wrote to my elder, Isaac Long.

DEAR BROTHER: After due consideration and all the light I could get from God's written Word, I feel it a blessing for a house to be united, and it appears on account of human traditions, we cannot be united in the church to which I now belong. I will quietly withdraw from the church. I hope there will be no hard feelings about this matter. I read the Scriptures and study to know what my duty is, and the whole tenor of the Scriptures is to worship God, and Him only shalt thou serve; and when the Annual Meeting is placed between me and Him, how can we serve him aright. If we see by the reading of the Scriptures, duties which we ought to do, you know we have not the privilege, unless Annual Meeting grants it; so we serve Annual Meeting first, Christ second. How was it with feet-washing? It was agitated from year to year and Annual Meeting would not allow it in the single mode. Now it is acknowledged to be the right way. What are we going to do about the ones we expelled for this thing? Where is the acknowledgement we ever made to them? I never heard of it; and we undoubtedly owe it to them to-day. The same is true of protracted meetings—to expel and oppose other people for the very things we do ourselves. I am not dishonest enough to do. How the Annual Meeting can make a rule and base it on Scripture this year, and next year change it to the reverse, I cannot see; for the Scripture never changed.

Now this is a disagreeable task to me, but I think it is our duty to contend for the right. Be consistent and honest. LIZZIE M. BONTZ.

The Denver Mission School.

It any of the readers of the EVANGELIST should spend a Sabbath in Denver, one of the places of interest, it he is a Christian worker, and such we presume the majority of your readers to be, is the Railroad Mission School, 19th St., two blocks from the Union Depot. On Sunday the 19th of April was the twelfth anniversary of the establishment of the Mission, and it was appropriately observed.

There has been an average attendance during the past year of four hundred and fifty scholars, all children, who, but for the efforts of the teachers of the Mission would have grown up without any religious training. From this school have gone out Christian workers who are laboring for the Master in the mining towns of Colorado, Arizona, New Mexico, and all over the West. There has been a great influence for good gone out of this Mission. How great we cannot know till we gather at the river, in the "sweet by and by," which the children sung so sweetly. As we sow so shall we reap, we read in the sacred pages. May we sow beside all waters: no work too insignificant; no one too degraded to work for, and finally reap a harvest of peace and joy. BARBARA SNOEBERGER.

Who will Answer?

A young woman was received into the German Baptist church, a few years ago, and because she could not accept Annual Meeting regulations upon dress, united with the Campbellites to avoid public expulsion. On April 19th, being dangerously sick, she requested an Elder of the Brethren Church to anoint her, who being assisted by a deacon of the German Baptist church, did so. Was the Gospel in anywise violated? A. J. H.

That Antioch Bell.

Again I make a correction. The one who sifts and works over bad manuscript at the EVANGELIST office, finding my article without title, headed it, "Antioch, Ind." Antioch has no place on the map of Indiana. It is now Andrews. The W. St. L., and P. R. R. Company made this point a division, and made yards, built a round house, etc. The yards were named Andrews, after Col. Andrews, who was at that time, general manager of the road. Some of our people were greatly opposed to losing the Scriptural name, Antioch, and naming the town after a man; forgetting that the Antioch of the Bible was named after a man. Herod is a Bible name, but who would want to name a town after him?

And then the compositor, (Oh what a relief to be able to put all the mistakes on the compositor!) made me say "neighborhood," for Brotherhood. It was not a strange thing for the Antioch neighborhood to hear that Dunkard church bell; but for this bell to be heard in Pennsylvania, Maryland, and by the whole Brotherhood, was very strange. If this Dunkard church bell was not the first bell put on a Dunkard church, it was the first bell whose sound rung throughout the Brotherhood. The Antioch church was the first in the West, perhaps, to put a raised platform in its house for the preachers and deacons to occupy; sometimes preachers would not get "up" on this elevated floor; it was too "exalting." A "very long table" was put on the floor, so that all the men officials could be honored.

But I do not care to follow the history of a church that is so full of ignorance, superstition and slavery. The church is dead; it committed suicide. Its candlestick has been removed, even its name has been taken away.

The light has come into the world and the darkness is vanishing away. The light is shining so brightly and is so penetrating, that those who love darkness rather than light cannot find a place to hide their heads. S. M. MINNICH.

The Commencement.

The Commencement exercises held at the College, last week, passed off pleasantly. The evening and afternoon exercises were well attended. The auditorium was appropriately decorated, and every thing nicely arranged for the occasion. There were twelve graduates; six in the Normal and six in the Collegiate courses. The orations and essays exhibited careful thought and preparation, and ranked well as literary productions, and were well delivered. The productions of the Normal class were in no respect

inferior to those of the Collegiates; the thought was as profound, the delivery as good, and the evidence of earnest desire to excel as great. All were creditable to the institution and Faculty, under whose teaching they have been, and to the students themselves, which is most to be desired. A few former students gathered to participate in the closing acts of the year; but not as many as were anticipated. The classes were composed of worthy and deserving young men and women, who have a purpose in life, and we feel confident, that the time they have devoted, will return to them a rich harvest in the future, as they are practical and earnest toilers and will labor to attain to success, in the several vocations of life which they will follow.

A Banquet, Wednesday evening after the exercises, finished the general association of the students. This "reunion" feature of the occasion was a decided success; among the old students present we noticed Victor Homan, C. E. Deffenbaugh, S. A. Shisler, Cyrus Yost, P. C. Stentz, J. W. Irvin, W. E. Heichel, Tully Moherman, I. W. Thomas, A. R. Imhoo, and Misses Mattie and Vida Myers, Frazie Kready, Angie and Ida Hunter, Edith Clark, and many others living in or near Ashland.

The following day, Thursday, preparations for departure was the order of the day. Several of the students left on the evening train, and there was a general gathering of College people at the station, and the most interesting scene of the occasion, was the presentation of a gold-headed cane to president Hixson, in the name of the classes, as a memento of regards. He was greatly pleased over this offering, which, we know, will be to him an object of pleasant remembrance.

As this is about the time for the regular annual rumor that Ashland College is dead we take this opportunity to remark that it is still very much alive, and will open out on the 11th of August next with renewed vigor. Let no one hesitate to make arrangements to come on account of reports circulated by the enemies of the institution. The management propose to hold on to the last, and "the end is not yet."

The General Conference of the United Brethren church at Fostoria, Ohio, opened with one hundred and twenty-six delegates present, representing seventeen States, two Territories, and the province of Ontario. The secretary's report showed the increase of membership since 1881 to have been 10,861; increase in the number of churches, 212; amount paid as salaries to ministers, \$407,515.57; amount of collections for church purposes, \$42,470.04.

The very first step toward action is the death-warrant of doubt.—MARQUIS OF LOSSIE.

Logic differeth from rhetoric as the fist from the palm; the one close the other at large.—BACON.

MARRIED.

FISHER—POYNER—On May 24, at the residence of the undersigned, Bro. David Fisher, to Sister Rebecca Poyner, both of Preble Co., Ohio. EDWARD MASON.